

HAPPY NEW YEAR

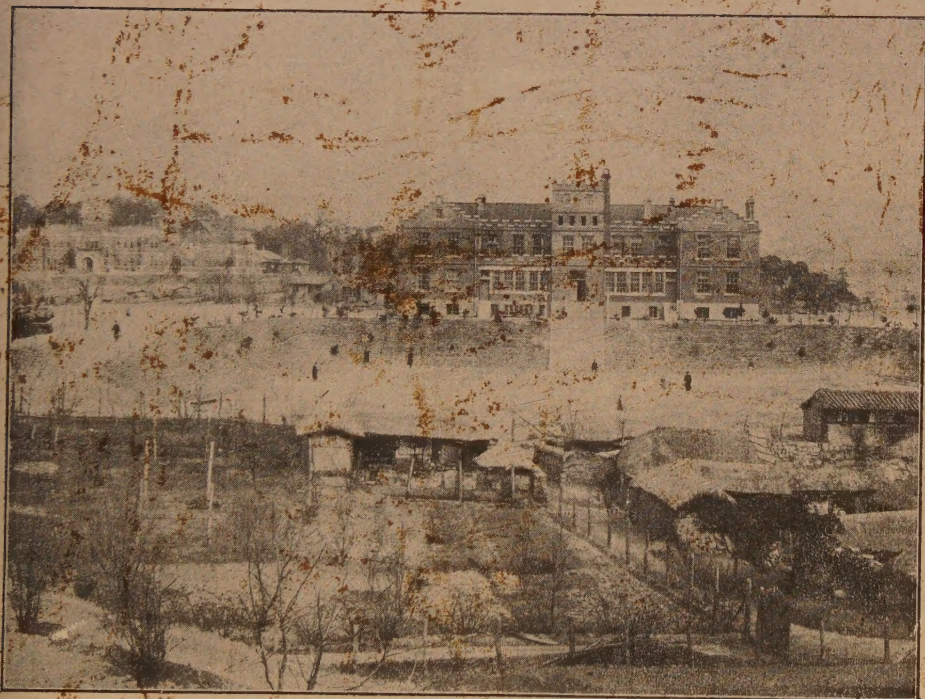
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JANUARY, 1913

No. 1

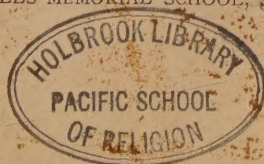
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THE
KOREA MISSION
FIELD



THE WELLS MEMORIAL SCHOOL, SEOUL

SEOUL



KOREA

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1913

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THE KOREA MISSION FIELD

VOL. IX

JANUARY, 1913

No. 1

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

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ASSOCIATE EDITOR.—H. H. UNDERWOOD.

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NOTES AND PERSONALS.

The day chosen for the native Thanksgiving Day, Nov. 12th was one of especial joy and pleasure for the Southern Presbyterians as on that day they welcomed to their midst, Mr. and Mrs. Pratt for Soon Chun; Mr. and Mrs. P. B. Hill for Mokpo and Dr. and Mrs. Timmons and their children for Chunju. The Field takes this opportunity of adding its welcome to that of the Southern Presbyterians.

We take great pleasure in announcing the birth of a daughter to the Rev. and Mrs. DeCamp on the sixth of November.

Word comes to us from Mr. and Mrs. F. S. Miller of Chong Ju announcing their safe arrival in the South of France where they are comfortably settled in Cannes and are, we hope, on the road to recovery which will bring them back to Korea.

On the 5th of November, there arrived in Seoul a party consisting of Prof. and Mrs. Willets and several students of a mission study course, sent out by Chicago University under Prof. Willets charge. It was our great pleasure to assist them to see as much of mission work as was possible during their short visit. The idea of the trip was in some ways new to us, but we cannot but be glad to see the interest of our institutions of higher learning in foreign missions aroused to the point of sending even a small group around the world to study this work.

Rev. J. McPhee Scott of Toronto arrived during the latter part of November. Mr. Scott is a member of the Board of Foreign Missions of the Presbyterian Church in Canada and is on a trip round the world visiting the missions under his Board. He arrived in Wonsan on Oct. 18th with Mr. and Mrs. Barker of Hoi Ryong who had gone to Kobe to meet him. He has visited the Canadian stations, Wonsan, Ham Heung, Song Chin and Hoi Ryong and also Yong Chang where it is hoped to open a station soon. The Canadians hope great things for the work from his visit.

On Nov. 14th Prof. Cummins of Dr. White's Bible Institute in New York, and formerly a missionary to India arrived in Seoul. Prof. Cummins is an authority on Phonetics and language study and consented to give the missionaries in Seoul an opportunity to benefit by his system, which has attained astonishing results in India, Persia and many other lands. Accordingly on Nov. 25th he opened a Language class which promises to be of great benefit to the twenty or thirty missionaries who are fortunate enough to be able to attend it.

During November the missionaries in Seoul were privileged to enjoy visits from Mrs. Hunt of Chai Ryung and Mrs. Johnson of the Chiksan Mines.

The Rev. J. H. and Mrs. Smith, well known evangelists, whose work has been peculiarly blessed in many places arrived in Seoul in the latter part of November. They are the guests of Rev. and Mrs. Thomas at whose home the missionaries had the privilege of meeting them in an afternoon reception. They too carried on a campaign in this city and then in the North to Pyeng Yang and Song Do, afterwards they came to Seoul for a second campaign from Dec. 22nd to 29th.

The welcome news has reached us that Rev. Thornton Mills is coming to Korea with his daughter Miss Rae Mills for whose return Koreans as well as missionaries will be most grateful. Dr. and Miss Mills will probably be here before this issue reaches our readers.

We are also glad to announce that Mr. and Mrs. Vesey arrived December 15th with intention of working with the Southern Methodist Mission.

Another gladly anticipated arrival is that of the lady teacher for the foreign school in Pyeng Yang.

A card from Miss Pindar written Oct. 5th announces her arrival in Darjeeling, where she is greatly enjoying the climate and the beautiful views. She sends affectionate greetings to her friends, that is every body, and, as college boys say, "then some." Miss Pindar was merely stopping in India on her way to England.

Mrs. McKenzie writes, the Australian Mission last month welcomed four new missionaries and a visitor from Australia, the latter a sister of one of the Chinju staff.

Rev. J. S. and Mrs. Kelly have gone on to Chinju where they will remain until their home Kuchang a new station which they are to open is built. The Rev. A. Wright and Miss Napier are to work in Mosampo. Miss Campbell the visitor, after the New Year, will visit another sister in Pekin, China.

We wish to thank many of the stations who have so kindly and promptly responded to our appeal for special correspondents. We add to this note a few names of these our co-editors and hope to be pardoned if any names which have been sent are omitted. We would say in addition that we hope no one will neglect to send us interesting material thinking that only the station correspondent is expected to write. These correspondents are we understand co-editors, who will beg for material, and gather up and forward it and of their grace make up what is lacking, but we certainly hope that every body will let us share their good things.

CO-EDITORS.

Wonsan Australian Mission.....	Mrs. McKenzie.
Fusan Chin Australian	Mrs. Engel.
Kwangju S. Presbyterian	Mr. Swinehart.
Song Do S. M. E.....	Mr. Moose.
Pyeng Am Presbyterian	Miss Campbell.
Kong Ju M. E.	Dr. Van Buskirk.
Kunsan S. Presbyterian	Mrs. J. B. Patterson.
Chemulpo Eng. Mission	Dr. Wier.
Mokpo S. Presbyterian	Miss Martin.

Thus far our S. Presbyterian friends have been in advance of others in reporting to the Field, but we hope and believe we shall speedily hear from all the stations.

Infant additions to Kunsan station since July, are Masters James Bruce Patterson, William Venable and William Alonzo Parker. Pretty well for one station; Mrs. Patterson however, naively informs us that they are not quite ready for service, not having aquired the language. But they will aquire it as most of us never can. Hurrah for Kunsan!

RESOLUTIONS FROM THE S. PRESBYTERIAN MISSION.

We the members of the Southern Presbyterian Mission in Korea being assembled in Annual Meeting at Kwangju, having our hearts thrilled and our faith strengthened by the arrival of new recruits and by letters from home assuring us that all the recruits asked for by our Mission to occupy our field will sail within the year; we would first of all render our unfeigned gratitude to the Great Head of the Church for thus calling and thrusting forth these workers into this part of the harvest field; so ripe and ready for reaping.

To the overburdened force of workers now on the field; conscious

of the opportuneness of the moment ; and knowing full well the danger of delay, the arrival of these recruits brings a sense of joy and relief impossible to express.

We would not forget to thank the Home Church for this splendid response to our oft and earnest appeals, and to assure those Churches and individuals who made possible the coming of these reinforcements that they have enabled our Mission to plan such work as shall under the blessing of God result in the winning of these two southern provinces in Korea for Jesus Christ.

It should be borne in mind by those at home, that at least two years must pass after all the workers arrive before they can undertake any work among the people, and that the ranks depleted by deaths or removal from the field, must be filled as rapidly as these removals occur.

But deep as our need of money and men has been, deeper still is our constant need of prayer. We need constantly to remind ourselves that Paul may plant and Apollos water, but God alone can give the increase. We are battling here not against flesh and blood and only as we are given to prayer can we hope to overcome the powers of darkness in their struggle for this land.

The eyes of the world are focussed at this time on Korea and the Christian Church has been called upon to undergo trial which is testing it and fitting it as never before for the spiritual work of spreading the Gospel of Christ. The worldly elements in the Church which have hindered its progress are being sifted out, and we are confident that the Church shall emerge stronger and purer to battle for the Lord.

In the two provinces of Chulla, South Korea, committed to our Church there are over two million people, most of whom are farmers or traders in the few things necessary for life. There are no large towns, the people being found well scattered in small villages or towns of from two to ten thousand. Our Christians properly trained and taught will be enabled in time to establish churches in all these centers of life. What we are hoping to do is not only to thus train our present force of workers, but undertake an evangelistic campaign to reach these thousands of villages and towns which have never heard intelligently the Gospel message.

It is imperative that we enter now ere new or old false sects enter and claim the field. It has only been a little more than a quarter of a century since this was the Hermit Kingdom and The Land of the Morning Calm, but this land has been thrown, as has no other part of the world, into the lime light, and many armies of many nations have made it their battle ground. When at last it fell to Japan she lost no time in opening up the country and connecting every part with the outside world by telephones, telegraph, cable, railroads, military roads, etc. Thus this rural living, seclusion loving people have been thrown into the world's arena and the eyes of all are focussed on her.

As Rome prepared the way for the messengers of the early Church, by her military roads to all parts of the world, so has the way been

prepared here. There is but one written language for the East, however these three countries may differ in speech. And what a few years ago was an inaccessible place, is now bound to all the world. Trains now run from Fusan the South port of Korea to Paris and London. Wireless telegrams and are received at Mokpo. But while these material advances have been made the Church has not been idle but has sent its ambassadors into every principal center of the land, and thousands of Churches have sprung up and gone through the testing fires. *Those which were founded on sand have disappeared and those built on the rock abide.*

Now is the time we need men to train the present force of native workers. If we can develop and train the present Church, grounding it in the faith and more fully instruct the native ministry rapidly developing, we feel no fear for the outcome in this land. We feel that the time when large numbers will be suddenly won is past, and from now on we must look to the native Church to lead the way in evangelization by the message being carried to the individual, while we spend our energies in directing and training the existing Church.

This year our First General Assembly in Korea convened, and some 250 Commissioners were present and carried on the work in a splendid way moderated by one of the oldest workers on the field whom they chose with enthusiasm, Dr. Underwood. One of the themes which received earnest consideration was the proposition to send a missionary to South China and begin what the Church here feels to be her God given work, the evangelization of the East. This work has been committed to a commission to investigate more fully. The work first begun by the native Church in the large island of Quelpart, has prospered beyond our hopes. Men who at first came to scoff and persecute, have lingered to praise and help. This work has been carried on altogether by the native Church and native workers. The man chosen to address the great popular gathering at the Assemble was a native pastor of Syenchun. So our part must more and more be to guide, instruct and train them until they are fitted in every way to take over the whole of the work started. This will not be as soon as the above written words might lead some to expect, for it is in governing and ruling that this people have always been weak. Then they are desperately poor and must be taught until they can not only support the present Church but a vigorous and aggressive evangelistic work.

We are thankful that our lot has been cast here among a people so open to the gospel message. We are thankful for the response to our appeal for men and money to equip the work. And now we desire that you will pray for us that we may be able to guide this people and Church aright and enter in and possess the land for Christ.

AMONG THE PEOPLE.

"The parish priest of austerity
Climbed up in the high church steeple
To be nearer God so that he might
Hand his word down to the people.

And in sermon script he daily wrote
What he thot was sent from Heaven
And he dropped it down on the people's heads,
Two times, one day in seven.

In his age God said "Come down and die";
And he cried out from the steeple
"Where art thou Lord?" and the Lord replied,
'Down here among my people.'

QUOTED BY CAMPEL MORGAN.

THE NATIVE CHURCH'S NEED OF THE
MISSIONARY.

A sad letter came to the Field this month from a young missionary who found discouraging conditions in his district, after the prolonged furlough of a previous director. He wrote a paper for the field to prove that the native churches need the foreigner in such a way that they will collapse without him, and that only where foreigners are thickest is the church really strong. If this were true the unbeliever, might justly claim that native Christianity is all a sham with no sound foundation. On the other hand it is true that new groups made up mainly of untried, so called, "new believers" mere adherents, whom some wave of desire for progress or political enfranchisement has drawn together, will rapidly melt away and disappear without oversight, where a few years of careful constant teaching and oversight, by foreigners and well chosen helpers would develop the majority into strong, faithful, working, independent Christians. All sorts of motives draw the ignorant heathen to the missionary and the church; no doubt common among these is the hope of some sort of worldly benefit, as light employment with good pay, the fascinations of "Progress"—than which no word is bigger with interest, in the east to-day—or perhaps the protection supposed to be found in a large society, etc., etc. It would be futile to suppose that the great mass of the people, utterly ignorant of the nature of God or of any of the tenets of Christianity would come to the missions, *in the first instance*, from religious conviction. But coming for whatever reason, many are pleased with what they hear and without any fixed purpose, they are ready to call themselves Christians, perhaps comprehending only dimly

what they are about. But all such are raw material for a real living new born church. They become little by little convinced and truly converted.

But this takes time, and faithful hard work, so that our friend was not wrong when he said the church could not get on without the missionary, and in fields scantily provided with missionaries and native workers, where there has been large and sudden ingatherings, there will be deplorable fallings off, in this class if left to themselves. In the July issue for 1910 the editor sounded a warning about just such conditions as these. Allow us to repeat. "In remote groups seldom seen by the missionary, or in inadequately manned stations where nearly all the missionaries are travelling from group to group with no time for personal instruction, this class are likely to be more or less neglected and fallings away liable to occur." We need a full complement of missionaries, we need well trained native workers, we need united effort, undying vigilance and *slow admission to the church*. Had such been the conditions in the field just referred to, probably at least half or three fourths of what were possible believers, might have been changed into true ones and strong foundations have been laid, instead of the pitiable loss of nearly the whole group.

There is one other condition which we believe renders some of these groups unstable. Our friend who wrote the letter, touched upon it when he said, that one of the small residue of one of his churches "whined out of me the price of a new thatched roof for the church." Where people pay for their own churches they are not so likely to allow them to fall into disrepair and those who manage to support their own church leaders and teachers are likely to do so, because they sincerely and heartily believe. A Korean Christian called our attention to the fact that even the poorest heathen spend a great deal of money on their religion.

Outside the gambling drinking and other bad and costly practices connected with unbelief, there are any number of sacrifices to be offered to ancestors and various Buddhist and other deities, and there are sorcerers and priests to propitiate with generous and frequent offerings. "Why" said our native friend, "it is money in a man's pocket to become a Christian." So it is not so hard after all for natives to support their own churches, and where they say they cannot, it looks as if the will were wanting, as a rule. We believe there is a wonderful element of stability in the self-support principle, and its history has been one of phenomenal success wherever it has been given a fair trial.

It is sad indeed when any mission has once held in its grasp those who have fallen away, and are therefore far more hopelessly lost than before they came. We *failed in these cases to control the situation*; those half interested were allowed to drift away. They were saveable material, capable under right treatment, by grace of God, of becoming saved men. When they are brought to the church and to an expression of interest, the work is only begun. *They should never be lost sight of, or neglected for a moment, till they have caught fire.* Sadly true was our warning of two years ago that "such numbers are now coming in,

unless special care is exercised these sad experiences of loss will be repeated in other stations." *Where lies the responsibility, is a solemn question.

THE PROBLEM OF CONSERVING RESULTS.

Our greatest problem in missionary work among Koreans, is not that of persuading them to join the church and attend a few times, but it is to conserve the results, to hold those who thus come. To be concrete: in two years time, over a thousand people have given in their names in our church in Kangju, and yet the attendance remains about the same and the number of those we really count on has but little increased; we seem to lose those we have nearly as fast as we can gain new folks. This is wrong in our eyes and has caused us much concern, and *I think in God's sight we are held responsible for failure to hold a proportion of those coming thus.*† It wrongs the one so treated, he will never be so ready again to listen and may be eternally lost because somebody failed to hold on to him and really lead him to Christ. As missionary in charge, I have tried to get folks to do persistent, careful personal work, the Korean pastor has urged it, and the people wanted to do it, for they realized, too, what was happening; and we all seemed just to go on, powerless to help it to any considerable degree. And Kangju is not exceptional, I get the same reports from many others.

Last summer, I heard from Rev. W. N. Blair of a plan he was using in his churches; we talked it over in Kangju and adopted the plan whole. We had a meeting Sunday night after preaching service, and organized for systematic work. A secretary records the names of men for whom it is desired to work, with the names of the three members (I think we may make it two) who will look him up and try to lead him to church during the week—if possible, we insist upon going after those who promise to come and accompanying them to church. The following Sunday the roll of unbelievers is called and a report made as to results. Every new person for whom special work is to be undertaken is thus recorded. If after a fair hearing the man does not yield, we give him a rest and take a new one. Whenever one believes he is specially committed to the one that led him to believe and that one is to consider him his special charge until established in the faith.

But we have had to add an extra roll-call to the above: it is easy for folks to neglect, we try to prevent that by regularly calling the names of the new believers and getting a report from the sponsors every week; if needed the sponsor gets an exhortation. We add to this roll of special ones, the names of *all* who in any way are led to give in names. The

* Since the above was written Dr. Van Buskirk's most excellent article has come to hand with a method all will do well to consider, but it can only be carried out well with missionaries, what about the half manned stations, friends in America?

† Italics ours.—Ed.

sponsors are not only the class-leaders, but all who are interested enough to do personal work.

All this takes time:—Yes, and it takes care and oversight—but if we can hold some souls for Christ, is it not worth while? Make the sermon shorter if necessary to find time. But it does not take much time when well started. We have not been long following this plan, but we are seeing results from it, even though it is slow—it is like “hand-picked fruit.” I want specially to emphasize the value the roll-call of *all* new believers in the workers meeting—not the public service. I pass this on for what it is worth.

Conserve results, soul souls!

J. D. VAN BUSKIRK.

REPORT OF WORKERS CLASS OF BIBLE INSTITUTE, PYENG YANG.

MISS BUTTS.

The Workers Class of the Bible Institute closed Oct. 25th with the largest attendance we have ever had. Ninety-five women out of about 115 responded to the invitation sent them to come in for two weeks study to prepare to teach the course of study to be taught this year in the country churches. The purpose of the class is not simply to prepare the subject matter to be taught but also the principles of teaching. The first part of each period is taken up by one or more women teaching a portion of the lesson taught the day before by the missionary lady. They listen very attentively to our criticisms after the teaching has been done. From year to year we can see a great improvement in the teaching ability of these women. There are some pretty fine-teachers in the upper division, and some good material in the lower one which in a few years will make good teachers.

We have felt for sometime that adequate provision has not been made for the education of the children of the church, or at least the opportunity to study was not being improved by the smaller children as it should be, as only a small percentage of the children were in school. So Mrs. Bernheisel has been gathering together the little children, both boys and girls, for kindergarten grade of work. The school is in session only in the forenoon and is taught by four girls of the Self Help Department of the Women's Academy, and the four *yen* they would receive is turned over to the Self Help Department, and helps to keep nine girls in school. The four rooms used are furnished by us, while the Koreans pay for fuel and running expenses. Last Tuesday, Oct. 29th, when the school opened there was an attendance of 160 boys and girls from four to eight years of age.

A STRANGE REQUEST.

I thought it was well understood by all the Koreans that I had studied medicine in America and had come out here with my medicines to treat the sick, and I thought they all appreciated the fact more or less; but I got an "awful shock" the other night. An old man who has been sick for some months whom I have tried to get a chance to treat, sent a friend up to see me, with a message: "I know that, of course, you came to Korea to save souls, but you have compassion on the sufferings of people, too; I am sick and hardly think I can live, I have 'met the chim' (needle) many, many times and 'eaten much medicine' from many of our Korean doctors (?); I have nothing to pay for more medicine." I was just ready to say that, of course, I would give him medicine without money. But—he went on, "If you would give me some money to pay for more medicine and to have the 'chim given' some more times, I would be *so* grateful!" And I nearly fell over—asking "me, a doctor," to pay a "quacks" concoctions and "needlings"! Did I give him the money?

"Ain't Goin'-to-tell Who."

NOTES FROM KUNSAN.

MRS. PATTERSON.

We are feeling much encouraged here at the work being done and at the prospects of better work for the future. Our forces have been increased by the addition of a new evangelist, Rev. J. Kenton Parker, who came out to us in the summer, and of Mr. Luiton who has recently come to take charge of the industrial work in the boys academy. We are also expecting this month another evangelist, Rev. Mr. McLaren.

We have a fine new girls' school building just dedicated and ready for occupancy. The girls' school opened with fifty-one enrolled and everything looks encouraging for a good year's work.

The boys' academy enrolled thirty-eight at the opening of school with prospects of additional pupils later. The industrial work has begun with the teaching of carpentry, and other lines of work will be developed later.

Rev. Mr. Bull has had entire charge of the country churches, but will have abundant help as soon as the new men acquire the language.

Miss Dysart has charge of the women's classes and Miss Bedinger is assisting in the girls' school.

The hospital plant is undergoing extensive repairing and remodeling. The medical work has assumed considerable proportions. From seventy to eighty patients were seen daily in the clinic through the summer and early fall. Nearly as many Japanese as Koreans are being received in hospital and dispensary.

The ground is ready for the erection of a new home for the single ladies, and one of the older residences is being repaired inside and out.

KOREA MEDICAL MISSIONARY ASSOCIATION.

BEING THE KOREAN BRANCH OF THE CHINA MEDICAL
MISSIONARY ASSOCIATION.

The Annual Meeting of the Korea Medical Missionary Association was held in Seoul from Sept. 23-25, 1912. Twenty members and fifteen visitors attended during the course of the sessions.

After the preliminary business was disposed of, the new officers were elected as follows:—President, Dr. Van Buskirk, Kongju; Vice-President, Dr. Currell, Chinju; Secretary and Treasurer, Dr. Weir, Chemulpo; Editor, Dr. Ludlow, Seoul. The following new members were also elected:—Dr. M. C. Harding, Mokpo; Dr. C. I. McLaren Chinju; Dr. A. I. Ludlow, Seoul.

Papers followed by discussions were read by the following:—Dr. Reid, Unreduced dislocations.

Dr. Van Buskirk, some possible causes of convulsions, epilepsy and in sanity among Koreans.

Dr. Avison, Cholera.

Dr. Patterson, Bacteriology of surgical work.

There was also a symposium on "The best thing I have learnt this year," and a discussion on the relation of Body and Spirit.

Committees were appointed for Education, to co-operate with the Severance Hospital Medical School, with a view to endorsing diplomas in the name of the association, Nursing education, to examine nurses trained in Korea and secure a uniform standard; Tracts, to produce small pamphlets on medical and hygienic subjects suitable for the use of all missionaries in their classes; Medical terms, to collect the terms used in Korea and find their approximate medical value; Research, to co-operate with the Commissioner of Research; Representative, to advise members and assist them when necessary; and a special committee on furloughs to collect facts on which a reasoned opinion as to the best length of furlough can be based.

It is hoped that there will be a wide demand for the medical tracts which are being got out and which should be in the hands and in the mouths of every Christian teacher in Korea if the elevation work of Christianity is to have its full effect. The medical association may produce them, but their use must depend upon the bulk of the clerical missionaries and it is urged that all who have not done so will write to the Tract Society, which is kindly publishing them, for copies of all that are already issued.

Members were reminded that the triannual meeting of the parent association is to be held in Jan. 1913, and that the monthly meetings of the Central district are held at 3 p.m. in the compound of the Severance Hospital in Seoul on the second Tuesday of every month, and that all are welcome and urged to attend them when possible.

HUGH N. WEIR.

**"LORD THOU HAST BEEN OUR DWELLING PLACE
IN ALL GENERATIONS."**

Not built with hands is that fair radiant chamber
Of God's untroubled rest,
Where Christ awaits to lay His weary hearted
In stillness on His breast.

Not built on sands of time or place to perish,
When tempests roar—
But on the mighty Rock of Ages founded
It stands forever more.

Not only in the day of distant dawning
When past are desert years,
But now, amidst the turmoil and the battle,
The mocking and the tears,

That Chamber, still and stately, waits us ever,
That sacred pure retreat—
That rest in Arms of tenderest enfoldings,
That welcome passing sweet.

O Home of God my Father's joy and gladness
O riven veil whereby I enter in!
There can my soul forget the grave the weeping,
The weariness, the sin.

O Chamber all thine agate windows opened
To face the radiant east—
O holy Temple where the saints are singing,
Where Jesus is the Priest.

Illumined with the everlasting Glory,
Still with the peace of God's eternal Now,
Thou God, my Rest, my Refuge and my Tower—
My Home art Thou.

T. S. M.

("Hymns of Ter Steegan and others.")

SUNDAY SCHOOL WORK IN THE SOUTHERN PRESBYTERIAN MISSION.

BY MR. SWINEHART, CHAIRMAN OF EX. COM. OF S.S. ASSOC. OF KOREA.

A study of the Statistics of our Mission, a year ago, convinced me that the Sunday School work was not receiving the attention which it ought to have. Extending my investigation, I reached the same conclusion regarding the work in Korea as a whole.

In this mission, with 7,174 church communicants, there were but 8,154 enrolled in Sunday School. This showed less than 1,000 in excess of the church membership to be in the Sunday School.

It was decided to try to add 1,000 to the rolls this year, and we have been working to that end ever since.

Organized and systematic effort was directed at the increase of attendance and interest of the Christian Sunday Schools, with quite satisfactory results.

Because of the interest shown, it was decided to give prizes to those who stood the best examination on the six months of lessons and turn the day into a Rally Day so that all might enjoy it. This was done in the larger schools.

It was a new idea and not without its critics, but it proved convincingly successful, and we hope for even greater things next year.

In some localities, the tributary territory was divided into blocks, and leaders assigned to each section, with good results.

Personal work was stressed and insisted upon.

But in the work of opening and organizing of heathen schools the greatest effort has been directed, and especial study has followed this work.

The first one of these schools to be opened in the Mission, was on January 7th, 1912, when 32 little shivering, sniffing fellows were gathered together under the freindly shelter of a porch roof, in a village adjacent to Kwangju.

It was a modest beginning, but God has seen fit to bless and prosper the work, until to-day we have over 1,200 heathen under instruction each Sabbath.

They are divided as follows :

Chunju	...	...	...	...	...	...	...	...	...	...	378
Mokpo	...	...	...	...	...	...	...	...	...	...	255
Kunsan	...	...	...	...	...	...	...	...	...	...	200
Kwangju	...	...	...	...	...	...	...	...	...	...	390

These are in addition to the regular school attendance, and practically all heathen, as we have discouraged the coming of Christian children to these services, making it essentially a service for the heathen.

They are of all ages, but perhaps 90% are between 7 and 14 years of age.

It will be seen from the above that we have already secured more

than the number aimed at, and which seemed almost impossible of attainment early in the year.

But we are not satisfied. We have set the mark still higher, and opened another campaign. It is not a question of the numbers who will attend these services; it is a question of the limitations of our time in teaching them.

We teach first the simple stories that arise from and in connection with the life of Christ, gradually working into committing the Commandments, the Lord's Prayer, the Catechism and Bible verses.

A class of these half dressed, unwashed little fellows will show a greater advance in 6 months study of these topics, than a class of the same age would do in America in a like period of time.

If Sunday School work is worth organized effort in America, and who would question the statement, why is not similar effort to be encouraged here in Korea.

A splendid type of the Christian Korean, after having been with me for 9 months in Sunday School organization, was asked to give three reasons why this work was advisable among his people.

In reply he wrote the following, which seem to cover the ground about as well as a long article would do;—

1. It is easy to lead a child.
2. What is learned in childhood is never forgotten.
3. A man brought up from childhood on the word of God cannot but be a great man.

At the next meeting of the Executive Committee of the Sunday Association, I intend proposing the adoption of the following slogan, "10,000 more by 1914," and if it is adopted we can make it come true.

What we need is organization-systematic and well organized work will make "10,000 more by 1914" an easy task.

Let us all pull together with the determination of making so good a showing in the work, that the company of Sunday School experts who will visit us from America, next spring, will recommend to the World's Sunday School Association, the appointment of a Secretary in charge of the work.

To accomplish the desired results we must have a man who will devote all his time to the work, or better still several men.

Sentiment is growing, and if prayers are answered it will be the next movement to sweep Korea with its reviving and inspiring influence.*

WORK IN FUSANCHIN.

A visitor to Fusanchin Mission station during October would have found its numbers very depleted. Two women in one house, and

* Mr. Swinehart has not told the half. Dead or dying prayer meetings have been revived into crowded sessions, new churches—the childrens parents—have been founded, and Christian day schools started. Thro' such comes the Kingdom of Heaven.—Ed.

a mother and her babe in the second, and one solitary woman in the third!

After the rush and strain of the General Assembly, Annual Meetings, and General Council Meetings in September those not tied to the station by the claims of local work, seemingly turned to the long waiting county itinerating work with a sigh of relief. Mr. Engel in his trip through the Unyang district Churches found the work in a very satisfactory condition, and Mr. MacKenzie visiting the Ulsan district at the same time, with one exception, found much cause for encouragement in all the Churches.

Miss Niven and her Bible women held a weeks classes for women in both Unyang and Ulsan during the month also. The number of women who gathered together for study did not come up to that of last year in either center, owing chiefly to the pinch of poverty that is felt so keenly now in the South. Inability to obtain rice to take with them for food kept some away; insufficient clothing kept others, and many a woman longing to know more of God's Word could not spare the week for study, from the hard struggle to earn enough for her family. A lessening of numbers, meant no lessening of interest in the study though, and because of their being fewer, the teachers were able to get nearer to the individual members of their classes, and much blessing was experienced. The settling of a Bible woman in each of these districts will we believe help forward the work amongst the women very much. A tried and faithful Christian woman from one local congregation, has been chosen for this work in the Ulsan districts, and moved to her new sphere this week. Another faithful worker is preparing to go to Unyang in the near future.

The congregation of our local Church does not increase very rapidly, for Fusanchin is a hard field to work, but the spirit of the congregation is good, and the evidences that we see of the sincerity of the members, are very encouraging. Splendid work is being done in the Girls' school also. Miss Alexander is indefatigable in her work for the welfare of the school, and she is fortunate in having very capable and thoroughly interested assistants. There are signs of active opposition in that work by the evil one too. A bright little girl in the first form of the Upper Grade, has lately been kept from attending any longer by an uncle. When visited by the teacher, all the mother could say was. "No, her uncle forbids her attending your school any longer. Not that she has not been taught well there, but we don't want her taught about Jesus." Whilst her father was alive, she had been allowed to come, but her uncle who is now her guardian is very bitter against Christianity, but his bitterness cannot uproot the teaching of God's Word that she has already received, and we pray that it may yet result in much fruitfulness. Our work in connection with the Leper Asylum is one peculiarly mixed with pleasure and pain. The poor leper outcast arouses ones sympathies and claims ones help, and when they come begging for admittance to the Asylum, if there is room there for them, one

grants their request with joy. If on the other hand however, there is no room, it is hard to meet the look of disappointment, and to listen to their pitiful beseechings for pity and help. Rumours of the Asylum reach poor lepers in villages far distant from Fusan, and they come seeking its shelter, travelling as fast as their sore bleeding feet and weak strength will allow. Then if there is no room at the time for another inmate, their disappointment is pitiful indeed.

In addition to the satisfaction of helping them physically, there has of late been spiritual joy as well. There is good lesson of Christianity in the Home now, a few of the inmates both in the men's and in the women's quarters having been Christians connected with country Churches before admittance. The Christian influence of the Asylum, and the teaching given from outside has been blessed to those who enter as heathen too. Early this month Mr. MacKenzie examined candidates for Baptism, and found that three men and seven women were ready to take that step. The Baptismal service, followed by the Lord's Supper was held in the meeting room of the Asylum the following Sabbath, and both were most touching services. The number, ten, reminded one of the ten who received cleansing from our Lord, but I doubt if the joy of those ten over their physical cleansing reached to the joy these ten felt over their redemption from sin. Our hearts were full as we commemorated our Saviour's death for the first time with that little company, and beheld the emotion depicted on the poor distorted leprous faces. Many were powerless through the disease to raise the sacred elements to their own lips so were assisted by the missionary, amidst a sympathetic hush. One who partook with us then is now lying at the gate of death. Those of us who know her, love her for her sweetness and the brightness of her Christian life, but we can only rejoice that her physical sufferings are so near an end, for her to this will be gain indeed.

MARY MACKENZIE.

WISDOM AND LIBERALITY.

Class-leader Kim Minjay is now seventy years old; he has not a "mark of flesh and blood below his knee" (has no family). He lives in a one room but with his white-haired wife. The old woman always goes about carrying vegetables, fruit, etc., on her white head and sells them. They live from hand to mouth; and yet when the church was to be built, these old folks gave ten *yen* (\$5.00). Surely they have treasures laid up in the Kingdom of Heaven!

At that time, a young man, distant relative of the old man, subscribed five *yen*; the old man heard it and said, "Don't you mean fifty *sen*?" Upon being assured that five *yen* was meant, he said to the man taking the collection: "Be careful what you put down there, for we want only what we can count upon folks paying." He must be sage as well as saint.

J. D. VAN BUSKIRK.

NOTES FROM KWANGJU.

Heavy work has kept me from writing you and the friends of the Missionary as often as I would like but to night I will take time and tell you at least a few items about things about this station.

Just now every one is as busy as they can be and some are wondering why their health does not break down under such strain but I think I have never seen the general health of the station better. The reason for a great deal of the sickness in Korea and *other countries too* is lack of work and exercise. Hard work is a great medicine.

Our station is very thankful for the safe arrival of so many new workers and *fine* ones. We are now having daily prayer-meetings at 5 o'clock. It has been going on more or less regularly for two years and has been a source of great blessing to the station. We first prayed for the needed reinforcements and now we rejoice to thank God for answering the prayers.

One of the important features about the station now is the language class and they are *busy too*. Three of the senior members of our station are in the U.S. and the other Mr. Preston being busy at the new Station this language class necessarily has to be taught by those who have been on the field a short time, only three or four years but is proving of great benefit to the new comers.

At the hospital we are happy in our lovely new plant and the work is going on quietly. A tubercular ward has just been added which will prove a means of comfort to many. We had only 27 operations the past month, but at harvest time the people are so busy that the sick have to stay at home and do the best they can on herbs and teas. An interesting case was that of a very cunning little boy who had gotten his leg fastened in a crack, fell forward and broke the bone. His father took him to several different places and was without proper treatment so long that when he did come we operated and found a good part of the bone of the leg decayed. After two operations and a months treatment the dear little fellow is entirely well, tho it looked for a while that he would die. Most children scream with fear of the chim when they come to the dispensary but he plays about like a little mouse and is always glad to be there.

An interesting feature of our local work here is the Sunday School work. We now have several Sunday Schools in and about the town with an average attendance of 790. Four years ago there were only forty members. All the new people are taking some part in this work with Mr. Swinehart as the leader. We hope the time will soon come when he can give the most of his time to this work for it is of so great importance and he is making such a success of it now.

The preachers are practically all in the country now looking after their churches. Some of the churches have grown pretty weak and require a great deal of bottlefeeding but we are praying that they will soon regain strength and able to walk alone.

With prayers for Gods blessings on the work over there,

I remain,

Yours most truly,

R. M. WILSON.

REPORT OF THE SONGDO EAST DISTRICT TO THE ANNUAL MEETING OF THE KOREA MISSION, METHODIST EPISCOPAL CHURCH SOUTH, SONGDO, KOREA SEPT. 5, 1912.

On our return from America last year we arrived in Seoul, October 10th, to learn that I had been appointed to the Songdo East District. We stopped in Seoul only two days and came to Songdo where we were most cordially received by our fellow workers of the station. It required some time to get settled in our new home, having had to move our furniture from Seoul and Choon Chun.

The East District includes only one small congregation in the city of Songdo therefore most of my work is in the country and has called for much travel and many days away from home. The district is composed of five circuits which cover four whole counties and part of three other counties. I have held four quarterly conferences for each of these circuits except two on my third round which I could not hold on account of the serious illness of Mrs. Moose. I was out on this round of conferences and at the place where one of them had met, but just before time to assemble in the church I received a telegram calling me home. It was then dark and the distance to be travelled before I reached home was about sixty-five miles. This road leads over many mountain passes and across a number of streams some of which must be crossed in boats. Just here a beautiful incident occurred which illustrates the devotion of some of our Korean Christians. There was with me a young man who had once been our cook but has for the past three years been a student in our Songdo school, where he is preparing for the ministry. He was so affected by the news of Mrs. Moose's illness that he wanted to come with me. He was also anxious lest I should have trouble in crossing the river and one very dangerous bit of road which passes over a cliff overhanging the river. I was on horseback and he followed me on foot about twenty miles till he had assisted me across the dangerous pass and then only at my urgent request he allowed himself to stop and rest for the remainder of the night. I travelled on all night and reached home at eleven o'clock the next day having been in the saddle about fifteen hours, without a stop only for a few minutes for my horse to eat. All this time I did not know whether Mrs. Moose was alive or not; but one thing I did know and that was that the Lord was comforting and giving me strength for the trial which He had permitted to come to me.

After days of nursing, Mrs. Moose recovered so that she has been up and about her work ever since though she is not as strong as she was before her illness. The Lord has been good to us through it all. The members of the Songdo station have been kind and helpful, especially are we under obligations to Miss Harris and Miss Tinsley for services rendered at this time. Also Dr. Avison and Dr. Hirst who came to our help as Dr. Reid was in America at the time we called for them.

I am sorry that I have been able to do so little for the extension of the Kingdom during the year. But as I look back over the year I am conscious of having tried to do the work to which I had been assigned. I have travelled many hundred miles on horseback and been away from home 142 days while trying to do the work.

Early in May, Mr. Wasson went home on furlough and the evangelistic work which he had been looking after fell to my charge, thus giving me two large circuits in addition to the five I had before. Two weeks later Mr. Collyer left for his furlough and turned over to me his entire district, so it is easy to see that I have had a man's job since the middle of May.

It has been a very trying year for the work in these parts. Many things have occurred to hinder the progress of the work. While there has not been a great falling away from the faith on the part of our church members there has been a small number of new believers, thus leaving the outlook for the future rather discouraging, so far as numbers are concerned.

Without giving the statistics in full the following are the principal items.

SONGDO EAST DISTRICT:

Members.....	1,176
Probationers	159
Adherents	163
Baptized this year Adults.....	132
" " " Infants	58
Number of societies	59
Amount paid to pastors	487.71
" for other purposes	405.26
" Total for all purposes	892.97

SONGDO DISTRICT:

Members.....	1,638	
Probationers	197	
Adherents	265	
Societies.....	54	
Baptized this year	166	
Infants	69	
Paid pastors	690.12	
Other purposes.....		1,009.93
Total		1,800.05

As a rule our native helpers and preachers have been faithful and what ever success has been made is due largely to their faithful work. One of our trusted men has gone over to the Plymouth Brethren and has

been preaching false doctrine among our people, for which he was promptly expelled from our church.

I would not close this report without stating the fact that Miss Erwin and Miss Johnstone have done good work in visiting many churches and holding Bible study classes with the woman. This is a work much needed and one which I believe is of great value to our work in all of its departments.

The workers in charge of the educational and medical work will make their reports, I therefore leave the subject to those who have done the work.

Respectfully submitted,

J. ROBT. MOOSE.

A PRAYER FOR UNITY.

O God the Father of our Lord Jesus Christ our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions.

Take away all hatred and prejudice, and whatsoever else may hinder us from Godly Union and Concord; that, as there is but "one Body" and "one Spirit," and one Hope of our Calling, one Lord one Faith, one Baptism, one God and Father of us all, so we may henceforth be of one heart, and one soul, united in holy bonds of Truth and Peace, of "Faith" and "Charity," and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

The above is published by the World's Evangelical Alliance in connection with their notice of the universal week of prayer. It appears exceedingly timely in view of certain conditions on the field which seem to us to call for strong united prayer along just the lines above indicated, we refer to the sort of spirit which crops out now and again in one denomination or another, toward other denominations, the suspicion, jealousy, and open lack of confidence; and this, even where a fair amount of union has been accomplished.

In this connection the very definite words of our rule of Faith and Practice, descriptive of all believers, are recalled. "Knowing" neither male nor female, Barbarian, Scythian bond nor free, but Christ all and in all."

When we think of the great unsaved world over which our Jesus yearns and its terrific need, how pitiful and how paltry does the divisive spirit appear!

When we think of the great White Throne and of Him who sits thereon looking down upon His Church, how unthinkable, and impossible, are the objections we hear urged against the very closest union, organic union, between evangelical bodies of His family.

Could we vividly realize ourselves in His Presence, could we feel

His all seeing eyes reading over inmost hearts, discerning every motive, could any one, for an instant give voice to such expressions as are too often heard, regarding union with sister churches? Or could any one be found with the hardihood to speak forth in that Presence such reasons as most of us have heard offered for the sort of attitude assumed toward other evangelical churches?

If we could really put ourselves in the place of Him who died in cruel agony to save the world, and put off against the torture He endured for souls, our jealousy for our petty denominations, I believe we should hide our heads, and perhaps, blush.

"If any man have not the Spirit of Christ, he is none of His," are words of whose terrific import we too seldom take time to think. What that spirit is, there has been left no room for doubt. It was expressed with no uncertain sound all thro our Lord's career, but especially in the last chapters of John in those last long conferences with the eleven did he repeat, and again, and again repeat, the one injunction to Christian unity. That His own "might be one as we are" that they *all* may be one *as thou Father art in me and I in Thee* (organic union)? and, "*I in Thee that they also may be one in us, that the world may believe that thou hast sent me*" and again "The glory thou gavest me I have given them, that they may be one, even as we are we." Again "I in them and Thou in me *that they may be made perfect in one*" "*(not perfect but in one)* that the world may know." And at last, "That the love wherewith thou hast loved me may be in them, and I in them."

The narrowness, selfishness, jealousy and spiritual pride which engenders divisions, and the paralysis and waste of energy, time, and money, which result, have been, one would think, sufficiently demonstrated both at home and on the foreign field to convince most rational men that as a policy at least, sectarianism is a failure, and grateful we are to see that an increasing host of Christians, are becoming convinced of this and are acting on their convictions. The divisive, self spirit, is now a days what is termed in American slang, "a back number," quite out of date, and yet alas it still carries influence enough to seriously hamper Gods work on many a field.

Alas how can men thus foist our divisions on the young native church which neither knows nor cares anything about the reasons which caused the rise of the various denominations. We cannot understand how it is, that this movement toward unity, one of the great movements of the 20th century, big with the Spirit of Christ, with promise for the rapid advance of His Kingdom, meets with such persistent, determined opposition from so many, except that the great enemy, has blinded and misled our brethren.

Hear Paul—"Every one of you saith I am of Paul I of Appolos I of Cephas, I of Christ, is *Christ divided?* Was Paul crucified for you, or were you baptized in the name of Paul?" and again "*God forbid that I should glory save in the cross of our Lord Jesus Christ.*"

But the whole New Testament is full of this spirit. Some urge that

while within the denominations the warmest brotherly feeling may exist toward other sects, still by keeping the dividing walls intact they will best conserve, for the present at least, the truths for which each stand. To which it might be replied, that so long as these walls do not hinder mutual united service in the *least degree*, the argument may have force. We each love the dear church in which we have sheltered and served, and regiments may march together in united purpose under different regimental flags, but the moment our feeling for own flag interferes in the smallest degree with the most effective and economic service, that moment we *must* be wrong for we are disobeying the command, acting contrary to the wisdom of our all wise Chief. Again it may be urged, that men of other denominations do not see eye to eye with us, as to various methods, and that in consequence of their methods there is imperfect development, and drawing of men not wholly disinterested, that is, imperfect material is being turned out. That we have scarcely the right to pass such judgments, goes without saying, as was demonstrated when the so called "rice Christians" of China died so grandly for Christ. But supposing we were right, is not the best way to help mistaken brethren to better methods and more perfect development, by uniting with them, rather than by holding apart, with a "God I thank Thee I am not as other men or even as this Baptist" sort of spirit? Besides it *might chance* sometimes, that in such union, even we might gain something.

But where we have already gone so far as to have leaders of both denominations trained together in a union college, by missionaries of both denominations, and furthermore have leaders of both churches taught together in a Union Bible Institute, by both Methodists and Presbyterians, is it not a trifle ridiculous to raise objections as has been done recently, with considerable apparent acrimony to the proximity of one of these union schools to a seminary of one of these sects? The ordinary unbiassed mind, cannot receive any such objection as valid, and gropes in vain for a possible explanation.

In a case where our orders are so clear it is not for us to prejudge results, it is

"Ours not to reason why—

"Ours not to make reply—

Ours but to do or die"

in obedience not to a human leader, or even a so called infallible Pope, but to our God Captain, whose words admit of no two interpretations, no other possible meaning. It only remains for us to decide, whether we will take our own way after the dictates of our own wisdom, in disobedience, or weekly submit to His wisdom, place our plans unreservedly in his hands, and follow.

The way in which the outside world considers sectarianism, and ridicules it, is pointedly illustrated on the funny page of one of the last Century's as follows. A wee mite of 4 or 5 years with a broken doll, remarks.

"Mother would it be all right to ask Tillie Smif to my doll's funeral? You know Tillie's a Mefodist an my doll was a Presbyterian!"

That the world may know? The world knows quite well and forms its our very definite opinions of the sort of spirit displayed by some of the professed followers of the great Lord of love. We are glad to quote from a recent article in the Continent by Dr. Arthur Brown, giving the resolutions passed at the conference of foreign mission boards held in New York last September.

UNION OF CHRISTIAN FORCES TO BE FOSTERED.

Strengthen union and federative movements, so that missionaries and boards of all communions may work effectively together, using men and money to the best advantage and reducing *still further unnecessary overlapping*. *The conference of foreign mission boards having work in China*, which met last February, voted in view of frequently published statements that the boards are disposed to obstruct union movements on the foreign field, to publish the following as the sense of the meeting:

1. "This conference desires to assure the missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian church in China and promises the missions that they will have in such efforts the hearty support of the members of this conference."

2. "The conference approves of the *fullest possible measure not only of co-operation, but of union in all forms of mission work*, such as education, preparation and publication of literature, hospitals and philanthropic work."

3. "With deep satisfaction at the establishment and development of the church of Christ in China, and recognizing the supreme place which the Chinese church must occupy in the evangelization of the nation, this conference expresses its sympathy with every purpose of the church itself to unite in the interests of increased strength and economy and of the effective propagation of the gospel of Christ."

Prominence should be given to such an expression of opinion. Nothing could be farther from the truth than the oft-repeated statement that it is the policy of the boards to perpetuate in China the sectarian divisions of the United States and Canada. The boards, of course, have no independent power in such matters, as they are amenable to their respective communions at home. Some devoted members of these communions do not believe that the movement toward union is in accord with the mind of our Lord either for America or for China. Where such members are in the majority, their convictions necessarily control the attitude of their boards of foreign missions. The fact remains, however, that the spirit of unity and co operation is far more prevalent in China than it is in America, and that, as a rule, boards and missionaries are disposed to go as far in this direction as their constituencies at home will permit them to go.

GENERAL ASSEMBLY'S ACTION.

The Presbyterian Church took advanced ground on this subject when the **General Assembly of 1900* approved by special vote the following declaration which had been submitted to it by the board :

"Believing that the time has come for a yet larger measure of union and co-operation in mission work, the board would encourage as far as practicable the formation of union churches, in which the results of the mission work of all allied evangelical churches should be gathered, and that *everywhere the most generous principles of missionary comity be observed*. The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on scriptural lines, and according to scriptural principles and methods, the kingdom of our Lord Jesus Christ. Where church union cannot be attained the board and missions should seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies.....Fellowship and union among native Christians of whatever name should be encouraged in *every possible way*, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

After our Grand General Assembly, there is nothing more for us to say, but to beg our readers to prayerfully consider its action, and this whole matter in relation to their every day work on the MISSION FIELD.

* All italics ours.—Ed.

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